

Beit Hamidrash Hameir Laarets | Issue 146

**Tetzaveh** | The Stature of a Torah Scholar

# MESILOT

## *Pathways to the Soul*

Illuminating teachings and insights on the weekly parasha  
by **Rabbi Yoram Michael Abargel zt"l**

From the weekly lectures of his son,  
**Rabbi Israel Abargel shlita**

# ...PATHWAYS TO THE SOUL...

## TABLE OF CONTENTS

The Power of Visualization .....	1
A Lesson Learned and Applied.....	3
The Process of Preparing Oil .....	4
Light or Luminary .....	6
The Loftiness of the Divine Soul .....	7
Not Getting Stuck .....	14
The Sacrifice of the Animal Soul to G-d ....	17
Hardships Cause Refinement .....	21
Two Types of Refinement .....	22
The Advantage of “Crushed for the Luminary” ....	23
Summary and Practical Applications.....	25



**DONATE**

### Beit Hamidrash Hameir La'aretz

Publisher and Distributer of the Teachings of  
Rabbi Yoram Michael Abargel zt"l



500 Frank W Burr Blvd Suite 47  
Teaneck, NJ 07666



en@h-l.org.il



www.hameir-laarets.org.il/en



HaKatzir 666, Netivot, Israel



(954) 800-6526



HameirLaaretsEN



HameirLaaretsEN



054-870-8737

Message Us to Join Our WhatsApp Groups

## Parshat Tetzaveh

### The Power of Visualization

**Reuven** entered the yeshiva hall; as usual, the atmosphere was full of energy and splendor of days bygone. Reuven scanned the hall with his eyes and thought to himself: Since I last studied here, nothing has changed.

**Reuven** sat down on an empty bench, opened a volume of the Talmud, and began to study. After a few minutes, the Mincha prayer began, after which, the students went out for a lunch break.

**The** head of the yeshiva sat in his usual place, and Reuven approached him. The rabbi raised his eyes and saw Reuven standing in front of him. "Oh, Reuven, I haven't seen you since your wedding many years ago. How are you? What's new?"

**And** Reuven began to share: "The rabbi surely knows how much I invested in study while I was in yeshiva, and even after

my marriage, I continued to study in the kollel. But there is one thing that bothers me, and I would like to discuss it with the rabbi. Do you have time for me?"

**The** rabbi replied with a smile and a shining face: "I am all ears..."

**Reuven** shared: "I have always had a dream that has stayed with me since I can remember myself. I always dreamed of giving Torah lessons, sharing words of Torah that captivate the listeners. But for some reason, I have not, till this day succeeded.

**It's** strange to me because I understand the study in my mind, and I also enjoy it, but when it comes to speaking - I get stuck!

**And** this past week, was for me, the peak of disappointment. The local synagogue asked me to give a lesson on the weekly Torah portion, and I agreed... Rabbi, what can I say,

the lesson I delivered was a failure, the content was not clear, and my speech was hesitant! What will become of me, can't I even convey a lesson on the weekly portion?!"

**Throughout** his tale, the rabbi sat focused entirely on Reuven's words and listened. After he finished his story, the rabbi began his words:

"**This** question is a very substantive one, and it is actually a general question: How can one translate the thoughts of the mind into words?"

**And** this question applies to all areas of life.

I will give you an example: After the Israelites left Egypt, they were commanded to build a Tabernacle (and in later generations, a Temple), where G-d would dwell. In addition to building the general Tabernacle, every couple in Israel was commanded to build a personal Tabernacle - a home in which the Divine Presence would dwell, as our Sages said (Sota 17a): 'If a man and woman merit, the Divine Presence is between them.'

And to build a home is nearly impossible without compliments, praises, and good words. However, there are many who struggle in translating the appreciation of the heart and mind into words.

"**That** is very true, Rabbi," said Reuven, "I never thought about that. So, what really is the answer?"

**The** elderly replied: "The answer is one, and it is: the power of visualization! The understanding in the mind and the feelings in the heart can be about very abstract things, and in order to 'bring' them down to the world of action, the power of visualization is required. Know that if you want to understand well what you are learning, to the extent that it illuminates your heart, and consequently, to be able to convey them to others, you must imagine in front of your eyes what you are learning!"

**This** is true regardless of what you are learning: Chumash, Prophets, Mishnah, Talmud, and Halacha. Everything you learn, try to imagine it in front of your eyes, try to turn it, in your thoughts and heart, into a tangible reality.

**Parshat Tetzaveh - A Lesson Learned and Applied**

**When** you will do so, you will merit that the Torah will be absorbed inside you. And yes, likewise, if you wish to translate the appreciation in your mind and heart into good and appreciative words, you must contemplate deeply everything your wife does

for you, and with the power of this contemplation, you will be able to translate your feelings into words."

**Reuven** warmly and profusely thanked the head of the yeshiva, and left with a firm decision: from now on, I will strive to use the 'power of visualization'...

**A Lesson Learned and Applied**

**Reuven** returned to his home, and with a voice filled with excitement, recounted to his wife his experience that day: "When I entered the yeshiva hall, all those moments and memories of spiritual elevation that I experienced during my studies at the yeshiva appeared before me..."

**Suddenly**, knocks at the door disrupted his conversation. Reuven opened it to find the gabbai of one of the city's synagogues standing there.

"**Shalom** Aleichem, Reuven," the gabbai began, "As you know, every Thursday we have a class on the weekly Torah portion at our synagogue. This week, we're stuck without a speaker. Someone suggested your name. Could you give the class?"

**Reuven**, beginning to perspire and feel uneasy, replied, "There are so many more learned and eloquent people than me in our town. I think it's better if you approach them."

**The** gabbai, seasoned and prepared for such responses, smiled: "My dear, you have no choice, no one else is available this week, and you are skilled enough to deliver a class. So don't forget, this coming Thursday at eight in the evening..." And with that, the gabbai left, leaving Reuven standing at the door.

**Reuven** sat beside his study stand, opened the weekly Torah portion - Parshat Tetzaveh, and began to read: "And you shall command the children of Israel, and they shall bring you pure olive oil crushed for the luminary,

**Parshat Tetzaveh - The Process of Preparing Oil**

to keep the lamp burning constantly" (Exodus 27:20).

**G-d** turns to Moses and tells him to instruct the children of Israel to prepare pure olive oil, and with this oil, to light the Menorah...

**"Wait**, how did I forget? I just learned about the importance of visualization..."

**The Process of Preparing Oil**

A strange feeling spread within Reuven, a joy mixed with longing, desires intertwined with yearning... His eyes filled with sweet tears of greatness and achievement...

**Reuven** didn't understand where these wonderful feelings came from, and just then a cool breeze blew, and crisp, pure air filled his lungs... And it dawned upon him: "I am standing in Jerusalem, not far from the first Holy Temple. And the air blowing here aroused in me these feelings..."

**He** closed his eyes and started visualizing... He tried to imagine and conjure up images from the Torah Portion and its commentaries but felt something was still missing.

**So**, he stood up and went to his library, took out a volume of Mishnah in Tractate Menachot (8:3), opened it and let his imagination soar...

A group of tall men emerged from one of the houses, their faces radiant with nobility, and their eyes sparkled with excitement... Reuven stood transfixed, unable to take his eyes off their holy countenance... The men began to walk towards the exit of Jerusalem...

**Overcoming** his natural apprehension, Reuven approached one of the men: "Excuse me for asking, where are you going?" The man's face shone, when he replied: "The official in charge of supplying oil for the Menorah has announced: We need oil...<sup>1</sup> Whenever we need

...*~* **Wellsprings of Wisdom** *~*...

1. Bringing the oil is among the communal sacrifices, as written by Ibn

Ezra (Exodus 27:20): 'And the reason for 'you shall command' - is that it's a

**Parshat Tetzaveh - The Process of Preparing Oil**

oil, they call upon us, and we go to Tekoa<sup>2</sup> to prepare the oil."<sup>3</sup>

**Reuven** listened intently and then asked for more details. The man obliged, explaining: "The oil for the Menorah was prepared from olive trees. And, you see, there are three seasons for harvesting olives. In the first harvest, the olives at the top of the olive tree are picked. The sun shining on them ripens them nicely. In the second harvest, the olives in the middle of the tree are picked. These olives do not receive the sun's rays directly and therefore do not ripen as quickly as those at the top of the tree. Finally, in the last

harvest, the olives at the bottom of the tree are picked. The sun's rays barely reach them, and because of this, they do not ripen well, and to extract their oil, they need to be placed in a press until their peel softens. And now," continued the man, "we will pick the olives at the top of the olive tree, and from them, we will extract the oil we need..."

**The** journey from Jerusalem to Tekoa took four days,<sup>4</sup> and Reuven joined them on their long journey... From a distance, the sign 'Welcome to Tekoa' appeared. The men reached the olive orchard and began their work...

*~ Wellsprings of Wisdom ~*

perpetual commandment upon the community to always provide olive oil for the perpetual light of the Menorah...'

**2.** This city is mentioned in Chronicles: 'And Rehoboam lived in Jerusalem, and built cities for defense in Judah. And he built Bethlehem, and Eitam, and Tekoa' (Chronicles II 11:5-6).

**3.** In the Mishnah (Menachot 8:3): 'Tekoah, is the best for oil. Abba Saul says, the second best is Regev in

Transjordan. All lands were suitable, but from here they would bring it.'

**4. We** quote the 'Abudraham' (19:2 Re'em edition):

**The** reason the Chanukkah miracle lasted eight days is because olives grew in Asher's territory, as it is said: 'And he dips his foot in oil' (Deuteronomy 33:24), and in his territory there was a city called Tekoah, from where the oil would be brought, and the distance from there to Jerusalem was eight days for the journey there and back. This is mentioned in the Jerusalem Talmud as well.

## Parshat Tetzaveh - Light or Luminary

**Quickly** they climbed to the top of the tree, picked the olives, and sorted them, discarding all the wormy and blemished ones...

**Then** the group leader gathered them and said: "Now begins the stage of extracting the oil, and from this stage onward, everything must be done in a state of ritual purity."

**After** confirming that everyone was in the state of ritual purity, he opened Parshat Tetzaveh and read, "And you shall command the children of Israel, and they shall bring you pure olive oil crushed for the luminary, to keep the lamp burning constantly" (Exodus 27:20).

**"Thank** G-d, we have now reached the stage of 'crushed for the luminary', which is the stage of extracting the oil."

**The** process was carried out as follows: The olives were crushed in a mortar, and then placed in a perforated basket over a vessel. The oil would drip from it into the vessel, and this was the most select oil fit for the kindling of the Menorah.

**Familiar** knocks sounded at the front door, and Shimi entered the house: "Shalom, Abba, I'm home"... And Reuven found himself at once back in the present time sitting in his living room...

## Light or Luminary

**"Shimi,** how are you? How was your day at the Talmud Torah?" Reuven asked.

**Shimi** replied, "Thank G-d. Today we learned about the fourth day of Creation in Parshat Bereshit."

**"Nice,** what did you learn?" Reuven inquired.

**Shimi** answered, "The teacher took time to explain to us the

difference between 'light' and 'luminary'.

**He** said that if we examine the verses, we see that in the creation of the luminaries - the sun and the moon, it is written: 'G-d made the two great luminaries: the greater light... and the lesser light...' (Genesis 1:16), whereas in the following verse it is said: 'And G-d set them in the firmament of heaven



Parshat Tetzaveh - The Loftiness of the Divine Soul

to give *light* upon the earth' (Genesis 1:17). The teacher explained to us that the word 'luminary' is a noun indicating something that is a source of light, while the word 'to give light' is a verb indicating the act of spreading light."

**Reuven** sat wide-eyed, thinking to himself: "I wish I had such a teacher... I am already forty years old and never noticed this difference..."

**Shimi** finished speaking and said, "Abba, I'm going out to play with friends..."

**It** suddenly struck Reuven: "In the verse I am studying too, the term used is 'luminary': 'pure olive oil crushed *for the luminary*' (Exodus 27:20).

**Now** apparently, since the purpose of the oil was to spread light, would it not have been more appropriate to say 'pure olive oil crushed *to give light*'?"

**And** Reuven set out at once to search for an explanation...

**The Loftiness of the Divine Soul**

**Chapter** 17 in the book of Kings I begins with the verse, "Elijah the Tishbite... said to Ahab, 'As the L-rd, the G-d of Israel, whom I served, lives, there will be neither dew nor rain in the next few years except at my word.'"

**When** examining this verse, a question arises: When Elijah the Prophet said these words, he was still very much alive and close to G-d, why then did he express himself in the past tense, 'whom I *served*'? would It not have been

much more appropriate to say in the present tense, 'the G-d of Israel, whom I *serve*'?

**The** Zohar explains that these words describe the period when the soul was in the Garden of Eden, before it descended down to this world, hence the past tense used in this verse.

**To** elaborate: At the beginning of creation, G-d created the souls of Israel and placed them in a special place, then created the angels and placed them too in their domain.

**Both** the souls (before their descent to this world) and the angels are referred to as 'standing'.

**The** angels are called 'standing', as in G-d's words to Joshua the High Priest: "I will give you mobility among these standing here" (Zechariah 3:7) - G-d promises Joshua that if he follows His ways, he will be granted the privilege to 'walk' even among the 'standing' angels.

**The** souls too are called 'standing', as seen in Elijah's words above: 'whom I served' (or literally 'I stood before') - a hint to the state of the soul before descending to this world. Elijah's words indicate that before the soul descends to this earthly world, it *stands* before G-d, enjoying the radiance of the Divine Presence.

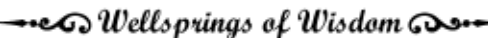
**The** Rebbe Rayatz of Lubavitch described the state of the soul as follows:<sup>5</sup>

**“When** the soul is in heaven, in the treasury of souls, it is immersed in a most sublime love and fear of

G-d, burning like fire, according to its understanding in heaven. As Elijah the Prophet says about his soul, before G-d brought it down to this earthly world - 'As the L-rd, the G-d of Israel, lives, whom I served'.

**Before** the soul descends to this earthly world, it stands in a state of complete dedication of love and fear, as written in the Zohar (Tzav 29b) that before descending to this earthly world, every soul resides in the highest levels of the World of Atzilut...

**Before** the soul descends to be clothed in the human body, it resided in the higher spiritual realms, in the Garden of Eden, where it 'stood' in natural love and adherence to G-d. Without the evil inclination that pulls towards physical desires, and being in worlds where the Divine light is not so concealed, the soul enjoyed the most sublime divine pleasures, understanding the greatness and fear of G-d at the highest levels...



**5. Sefer** HaMa'amarim (5701-5705, p. 284). See also the discourse by Rabbi

Yoel Kahan ('Kfar Chabad' - Issue 1, p. 29).

Parshat Tetzaveh - The Loftiness of the Divine Soul

**Then**, when the time comes, G-d takes the soul from the Garden of Eden and brings it down to this world, for it to serve Him.

**The** question naturally arises: Why this immense descent ? ! For

what purpose is all the suffering and pain of the soul necessary ? ! Why does it need to descend in this drastic manner, down all the levels, to our lowliest of worlds ? what does it stand to gain ?<sup>6</sup>

*~ Wellsprings of Wisdom ~*

**6. The** revered Rabbi Yosef Yitzchak, the Rayatz of Lubavitch, sat at a gathering with his Chassidim and related (Likkutei Dibburim I p. 228):

**Near** the city of Berdichev in Ukraine, there was a large estate that belonged to one of the noblemen. This nobleman was fond of Jews, so he rented out the flour mills and rivers of the estate and the manor to Jews, and he also conducted his trade with Jewish merchants who bought grain and other agricultural produce from him.

**For** some reason, the nobleman decided to sell the land he owned. Potential buyers came and saw it, and in the end, it was purchased by a man from Germany.

**The** land he bought included a forest, arable land, and a small stream flowing between them. On one side of the stream was a beautiful young fir forest with a grass-covered hill next to it, and on the other side of the stream were fields of fertile soil.

**The** German built beautiful buildings in the most picturesque part of the nature reserve, on the land he bought from the owner of the estate, where he lived with his family. He also established a beautiful farm, a modern flour mill, and employed various people to

operate the farm. Many Jews earned their livelihood abundantly from him.

**After** some time, the flour mill produced a lot of flour, the estate's harvest was very successful, and the German felt he could not manage it all alone, so he looked for a manager for his business, and eventually, he found a German-born Jew who was suitable for this task.

**The** estate's manager was born in Germany to a respected Jewish family, but due to being almost all his life in an environment foreign to Torah observance, he was distant from Judaism.

**In** his adulthood, he served in the army, and gradually almost entirely forgot that he was a Jew. Even those around him did not know that he was Jewish.

**He** had a pleasant appearance, a healthy build, and was diligent, quick, energetic, and had good intellectual abilities, so gifted was he that he reached a high rank in his military service and was included in the reserves of the royal guard.

**As** a result of his utmost dedication to his work and the special success he had - he rose from rank to rank.

## Parshat Tetzaveh - The Loftiness of the Divine Soul

**However**, his personal life was poor. He drank excessively and became alcoholic, and was immersed in a host of unholy desires... he thus continued to spiritually degrade more and more, until he married a non-Jewish woman...

**Years** passed, and he had children from her. Then, one day, he learned that there was a search for a manager for an estate, and for some reason, the offer appealed to him. In the dark of night, he got up and fled from his home...

**The** manager arrived and began to tour the estate, where he discovered that almost all the workers and traders were Jews.

**His** face turned crimson with anger, and he exclaimed: "Ugh, I despise the Jews!" and immediately began a 'firing campaign', and in a short time, no Jew remained employed in the entire estate...

**One** summer day, after finishing his prayers, Rabbi Levi Yitzchak of Berdichev called on some of his students and requested: "I wish to travel to a particular estate, please join me."

**They** began their journey, and after a few hours, they reached a forest. The Rabbi of Berdichev asked to stop, told the wagon driver to feed the horses, and he entered the depths of the forest alone.

**The** students waited not far from the wagon, and from a distance, they heard the Rabbi reciting Psalms. They remembered that the Rabbi had not eaten anything yet and realized that he was fasting.

**The** Rabbi of Berdichev's recitation of Psalms lasted for two hours, and then he suddenly stood up, hurried back to the wagon, and commanded the driver to harness the horses and continue the journey. To his students, he said: "If G-d wills, we will pray Mincha at the estate manager's house."

**After** about an hour, they saw from afar a very tall building with an adjoining gazebo with a strong railing and sprawling benches, offering a view of the entire surrounding area. The Rabbi of Berdichev pointed and said: "That's the house!"

**As** they approached the courtyard, the dogs began to bark... The Rabbi of Berdichev said: "When the children of Israel left Egypt, it is written: 'A dog did not sharpen its tongue' (Exodus 11:7), but when entering Egypt, dogs must bark. Egypt is a place of complaints and demands. Even when Joseph the Righteous was in Egypt, and the first Jews, the sons of Jacob, arrived there, Joseph the Righteous had complaints and demands against them. Egypt is a place of demands..."

**The** Rabbi asked the wagon driver to go into the house and tell them that the Rabbi of Berdichev was in the wagon and asked if he could pray Mincha in the house.

**Before** the wagon driver could get down from the wagon, a man in his middle years, tall and robust, with a bare head and long curly hair, cleanly shaven with a black mustache, elegantly dressed like a general, with a whip in his hand, wearing a wide

**Parshat Tetzaveh - The Loftiness of the Divine Soul**

leather belt with a pistol on the right side and a sword on the left, flushed with anger, his eyes red with drunkenness, came out of the house and started hollering...

**And** then to his assistance a huge black dog appeared... and began to bark and attack the horses and the wagon...

**And** there was yet more to come... The windows of the house opened and the faces of drunkards appeared, shouting: "Ah! A gypsy wagon."

**The** Rabbi of Berdichev looked on indifferently at all the noise and commotion, and with great calmness got out of the wagon... and at that moment, the estate manager was seized with a murderous fury, and grabbed his pistol, aiming it at the Rabbi.

**The** estate manager pressed the trigger, but no bullet came out... His anger intensified and he tried to shoot again and again. In a fit of nerves, he pointed the pistol towards the bottom of the wagon and fired two shots... This time, bullets did come out of the barrel, and they killed his beloved black attack dog...

**Seeing** that he himself had shot his favorite dog, the estate manager was so shocked and confused that he was rendered speechless, standing still in utter astonishment.

**Meanwhile**, one of the students approached the estate manager and told him that a great Rabbi was traveling there and wished to pray the Mincha prayer in his house. The estate manager, still mute with shock, gestured towards the large and exquisite salon...

**The** drunken companions, seeing a group of Jews 'invading' the salon, were filled with anger. They approached the estate manager and said, "What's happened, have you gone mad?"

**To** which the estate manager replied, "Know this, when I saw the face of this Rabbi, I felt such awe and fear, the way I felt when I saw the German Kaiser, and that's why the pistol shifted from its position and fired by itself."

**The** Rabbi of Berdichev began to pray the Mincha prayer, while the estate manager wandered around bewildered. It was evident that he was experiencing a strange and new sensation and couldn't find himself...

**Meanwhile**, the news spread that the Rabbi of Berdichev was at the estate manager's house, and Jews from the nearby town came to his house.

**The** Jews approached one of the students and asked to tell the Rabbi that they wished to enter and ask for his blessing. The Rabbi of Berdichev agreed.

**The** estate manager, seeing the Jews, ordered to honor them with beer, salted fish, and fruits...

**The** public audience with the Rabbi ended, and he announced: 'Evening prayer!' The Rabbi of Berdichev approached to lead the prayers.

**But** before opening the evening prayers, he entered a deep state of spiritual contemplation and started singing a soulful melody touching everyone's heart.

## Parshat Tetzaveh - The Loftiness of the Divine Soul

Initially, it was filled with deep sadness and supplication, like someone crying and begging for mercy from the depths of their heart.

**Through** this melody, he managed to evoke a genuine feeling of bitterness and mercy in the listeners. Bitterness about life wasted on frivolities and vanities, about missed golden spiritual opportunities.

**In** this melody, he managed to express the cry of the soul over the lowly body and that deep, quiet inner yearning and weeping, like someone on the brink of collapse...

**The** feeling of bitterness then transformed into mercy. "Master of the Universe! What will become of me? What will become of my life?!"

**Then** the Rabbi of Berdichev suddenly became silent, and the emotion and deep feelings that enveloped everyone was indescribable.

**Suddenly**, a powerful voice was heard, the Rabbi of Berdichev had started a new melody full of joy and great enthusiasm.

**The** melody began with a triumphant call, a loud and strong tone carrying a spark of hope, the vigor of spiritual life, strength, and confidence.

**This** happy, pleasant, and heartfelt melody encompassed everyone, refreshing and awakening everyone, each feeling a new vitality, and an elevated, unconscious inner emotion.

**The** power of the melody encompassed all listeners, and the Rabbi's more

accomplished and spiritual students who were capable of understanding, were elevated to the higher worlds...

**His** holy students understood this melody and felt the entire process of the soul's descent from the highest spiritual realms and world after world, until it incarnated in a human body:

**The** first part of the melody expressed the inner feeling of the soul when it first received the news that it must descend and incarnate in a body, leaving its place in the repository of souls, and leave the great lights and revelations of the higher realms, and detach itself from its soul companions, and from its heavenly mentor.

**When** the soul parts from all these, and begins its journey, to fulfill the mission imposed by the Creator to animate a body, it is filled with bitter despair, not knowing where it is heading. After all, souls in the repository of souls have no knowledge of what this world is and what a physical body is. The general knowledge that it must descend into this world and incarnate to give life to a physical body brings it to a state of deep despair and great trepidation.

**Before** descending into the body, souls have no connection to the matters of this world. Unlike angels who know about this world and that there exist good and evil inclinations, and receive frequent reports on the happenings in this world through angels created from human actions, souls on the other hand do not have any clue as to what this world is and what a physical body experiences.

**Parshat Tetzaveh - The Loftiness of the Divine Soul**

**In** the process of descent into a body a soul is led through the Garden of Eden, where it is informed about this world. When the soul arrives in the Garden of Eden, it sees the souls of the righteous as they are in their holy and lofty chambers, the Tannaim and Amoraim, the Geonim and the righteous together with their students.

**The** soul's journey continues... From the Garden of Eden, it is led through the chambers of Hell and is shown the punishment of the wicked, and is informed that after seeing the reward of the righteous in the Garden of Eden and the punishment of the wicked in Gehinnom, it should know that a person has the choice of which path to follow...

**It** is not hard to imagine the soul's sorrow in leaving the repository of souls and being led to the material world called the world of falsehood.

**How** bitter and difficult it must be for the soul, who descended from the world of truth to the world of falsehood, upon entering this world, to fall into the hands of the evil inclination, which uses various cunning ways to tempt the person into materialism and physicality - in what state, then, is the soul!

**The** preparation melody of the Rabbi of Berdichev before the evening prayers sounded like a lament accompanying the soul's journey in the journey of sorrow from the purity of the repository of the souls to the lowly depths of the material world of falsehood.

**But** that is only the first part of the melody.

**The** second part of the melody is a triumphant call filled with joy that expresses G-d's great kindness in lifting up anyone who truly wants to serve G-d...

**The** evening prayer completed the transformation of the soul of the estate manager, and he spent the whole night crying, with warm and salty tears of sorrow and regret, over a life wasted in nothingness and filth...

**The** next day, following the morning prayer, the manager entered the Rabbi's room and stayed there for an extended period of time. The students were eager to know and hear what was discussed between them, but the door was closed and locked.

**On** the way back to Berdichev, the Rabbi warned his students not to tell anyone about what had transpired.

**A** short time later, the manager left the estate, and no one knew where he went. He reportedly received a large sum of money from the estate owner in exchange for his many assets and went to an unknown place.

**In** fact, he had gone to Berdichev, and apart from that small group of students who participated in the Rabbi's journey, no one knew or recognized him. Over time, he became one of the closest students to Rabbi Levi Yitzchak of Berdichev and established one of the most respected and honored families in Berdichev...

## Not Getting Stuck

**The** answer to this question is brief: The descent is for the sake of an ascent !

**When** souls are in heaven, they are in a state of 'standing still', while descending to Earth puts them into a new state, a state of 'walking' !

**Thus** then, the purpose of the great descent from constantly standing before G-d, down to this lowest of worlds, is for the sake of an even greater ascent to merit the spiritual state of 'walking' !<sup>7</sup>

**To** explain further:

---

...*~* **Wellsprings of Wisdom** *~*...

---

**7. Rabbi** Zalman Gopin wrote (Shiurim in Chassidut - Hemshech 5666, p. 251):

"**In** Chassidut, it is explained that the difference between 'moving' and 'standing' is not meant literally. It's not that they stand in one place in their service of G-d while souls move and progress from level to level. Indeed, it's clear that angels (and also souls before their descent into this world) serve G-d with awe and fear and continuously ascend in their devotion to the divine. However, the progression of angels from one level to another remains comparable in level, and they don't break free of their (spiritual) limitations. Therefore, even their 'movement' is essentially 'standing' in one place.

**But** souls upon descent into this world, serve G-d in a manner of leaping and skipping from one level to another of incomparable value.

**Such** progression is called 'movement' of an incomparable kind, evident both in the service of repentance, where a person

jumps from one essence to another, as well as in daily divine service where every prayer transforms a Jew's essence from a physical entity to a spiritual one. This also applies to the study of Torah, which requires exertion and the abandoning of previous understandings to progress and ascend from level to level in the understanding of the Torah...

**To** explain this more palpably we bring the words of Rabbi Shalom Shwadron (Kol Chotzev p. 541):

"**The** Mashgiach, Rabbi Nathan Wachtfogel, used to say: There is a difference between improving spiritually and changing. Indeed, we see people who spiritually improve, and become better, greater, more refined, and more pleasant.

**But** to find a person who has changed - that is rare !

**In** this regard, I will share: Once, the Mashgiach of the Hebron Yeshiva, Rabbi Leib Chasman, sat with the elite



**Parshat Tetzaveh - Not Getting Stuck**

**The** divine Kabbalist Rabbi Shabtai Sheftel Horowitz wrote:<sup>8</sup>

**It** is known that the souls of the Jewish nation are a part of G-d from above, as hinted in the verse: "For His people are the L-rd's portion" (Deuteronomy 32:9), meaning an

actual part, like a part that is divided from something that is equal and similar in essence to that from which it was divided, and there is no difference or distinction between it and that original thing, except that one is the whole and is greater than

---

*~ Wellsprings of Wisdom ~*

---

students of the yeshiva. He asked: Who do you think has studied hardest and improved the most in the yeshiva?

**They** each answered. One pointed to Aharon Brisker as having ascended more than everyone, another to Itze Meir Fatziner and so on - these were the greats of the yeshiva...

**No**, no, no, Rabbi Leib dismissed their opinions. He had heard all the names of the choicest among the students, and his mind was not at ease... No!

**Rabbi** Leib smiled slightly: Do you know who made the most progress - the yeshiva's caretaker - Yisrael...

**Let** me explain: When Yisrael came to the yeshiva, he naturally had harsh character traits... It was even difficult to have a normal conversation with him because of his aggressiveness.

**However**, slowly over time, he abandoned his nature and his harsh traits and became transformed!

**Anyone** who knew Yisrael in his later years knew he was gracious, generous,

and had wonderful kindness in all areas, answered all inquiries kindly and with good taste, and helped everyone.

**And** his 'fear of heaven' was legendary. Every morning before prayer, he recited the morning blessings by the podium with pleasantness and emotion, and students gathered around him to answer Amen after his blessings.

**He** was a righteous man, both in areas between man-to-G-d as well as relationships between man and his fellowman. He performed charity secretly, and the 'salaries' he received he immediately sent back to the yeshiva's fund. (Rabbi Shalom Shwadron, who knew of this charity - that he did not benefit from the yeshiva's fund - used to send his daughters every Rosh Chodesh to sneak money into his house) ...

**At** the end of that conversation, Rabbi Leib Chasman added a few more words about the yeshiva's caretaker: In the yeshiva, even the 'walls' make progress..."

**8.** Shefa Tal (Beginning of Introduction of a hundred years).

**Parshat Tetzaveh - Not Getting Stuck**

the part that was divided from it, but in their essence, they are equal.

**Likewise**, there is no difference or distinction between the G-dly soul and G-d, except that He is the whole, the all-encompassing and boundless light, while the soul is a part of the light and a spark that was divided from the great light of G-d'...

**Since** this is so, since every soul of a Jew, male or female, is a part of G-d from above, it thus possesses, mighty and infinite powers.

**When** the soul was in heaven, these powers were concealed and hidden within it, and it was not fully aware of them. Therefore, the Holy One, blessed be He,

sends the soul to Earth, so that the soul may succeed in revealing the hidden and concealed powers within it, and consequently, when it reveals these awesome powers, it will ascend infinitely...

**When** the soul is in heaven, its life flows calmly, without tumult and noise, 'like the gently flowing waters of Shiloah' (Isaiah 8:6), but when it reaches Earth, it encounters rocks and barriers, basalt stones, and concrete walls... And to pass through and break free, it must reveal hidden powers from within itself - powers of which it was totally unaware, and these powers give it the ability to pass and break through every hardship and difficulty...<sup>9</sup>

— *~ Wellsprings of Wisdom ~* —

**9. The** ultimate purpose of this descent is the subsequent ascent that follows and results from it. Only by the soul descending into the body and executing its holy mission here below, despite the coarseness and materialism of the world and the constant struggle with the evil inclination, does the soul achieve true elevation. It ascends to such a lofty level, one it could not have reached, nor had the capability to reach, before this descent.

**When** the soul was in the Garden of Eden, it stood still, confined within its life space. Only after descending to earth can it break free from its 'square' and progress further...

**As** written in 'Or HaChassidut' (Year 2 - Issue 13, p. 7):

"**As** a result of this descent, the soul ascends to a much higher level than the one it was at before descending into the world.

Parshat Tetzaveh - The Sacrifice of the Animal Soul to G-d

**And** so, indeed this descent is for the sake of ascent!<sup>10</sup>

**Before** we continue, let us preface...

**The Sacrifice of the Animal Soul to G-d**

**The** following is excerpted from a talk by Rabbi Yoram Abargel:

"**At** the beginning of Parshat Vayikra, it is said: 'When a person brings an offering from among you to the L-rd, from the

animals, from the cattle or from the sheep, you shall bring your offering' (Leviticus 1:2).

**From** the fact that the verse does not say, 'When a person from among you brings an offering', but

*~ Wellsprings of Wisdom ~*

This ascent manifests in the transformation of the soul from a 'standing' state to a 'walking' one. Of course, even in the Garden of Eden the soul experienced many ascents, but they were all, so to speak, on one plane. They are relative ascents only, therefore, generally speaking, the soul, as it is before its descent, is termed 'standing,' as the verse says: 'As the L-rd G-d of Israel lives, before whom I have stood' (1 Kings 17:1) - 'stood' precisely.

**However**, following its descent into this physical world and physical body, the soul ascends in a manner to which there is no comparison between its previous and current state, and to achieve this lofty level, it was worth descending into the physical body and this physical world.

**10. Similarly**, there is also a special elevation during the time of exile compared to when the Holy Temple stood.

**Chassidic** teaching explains that exile is not only a punishment to atone for the sins

that caused the destruction of the Temple and the exile of the children of Israel. The suffering of exile also serves as preparation for the light of the Messianic days.

**Specifically**, during the time of exile (and through the exile and its suffering), a Jew is refined and reaches heights that would have been impossible during the time the Holy Temple stood. In short: this longing and thirst for the divine are created precisely by the concealment and the spiritual hiding in the time of exile.

**To** illustrate this concept: A person in a desolate desert, without any source of water, will have a much greater thirst for water than a person in a civilized area, who can drink as much as he wants, whenever he wants. The mere knowledge that he can drink anytime itself somewhat quenches his thirst. In contrast, in a barren desert, the mere knowledge that if he gets thirsty, he has not even a drop of water to quench his thirst, will cause immense thirst... (Rabbi

Yoel Kahan, 'Kfar Chabad' - Issue 1, p. 30).

says, 'When a person brings an offering from among you', our holy Sages, the masters of Chassidut, teach that the Torah hints to us, that if a person wishes to draw close to his Creator, he must be prepared to sacrifice of himself for this, to forego all that is demanded of him to merit closeness to G-d.

**This** then is the meaning of the verse: 'When a person brings an offering', that is, a person who wishes to draw close to G-d, needs to sacrifice 'from among you', meaning to sacrifice himself for this.

**And** what exactly is a person required to sacrifice from himself ?

**The** verse continues and says: 'from the animal'.<sup>11</sup> That is, the main work of a person in this world is to sacrifice the desires and animalistic

tendencies that contradict G-d's will and interfere with his service to G-d, and to desire only what G-d Himself wants.

**The** verse then continues: 'from the cattle and from the sheep, you shall bring your offerings'.

**This** means, out of all the offerings of cattle and sheep, the most precious is 'your offering', your personal sacrifice of overcoming your desires for the sake of G-d.

**This** is explained by the great Rabbi Chaim of Chernowitz in his book *Be'er Mayim Chaim* (Leviticus 1:2):

**"This** is the chosen service of man, to subdue his desire for G-d discreetly, to bring the spirit of the animal down and to elevate the spirit of man upward.

---

*~ Wellsprings of Wisdom ~*

---

**11. The** Arizal wrote in *Etz Chaim* (gate 50 chap. 2, brought in *Likkutei Amarim* - Chapter 1) that every Jew has two souls - one from holiness and the other from the impure powers and the 'Other Side'.

**The** soul from holiness is called 'the divine soul.' Its role is to draw the person towards all things spiritual and

holy: prayer, commandments, kindness, Torah study, and good deeds.

**The** other soul, the animal soul, on the other hand, draws the person towards the material. And the main work of a person in this world is to sacrifice the desires and cravings that stem from their animal soul.

**Hence** the verse: 'When a man among you brings an offering to the L-rd,' meaning, if one wishes to bring 'from you' an offering to G-d, namely, to offer from your very selves an offering to G-d, this is his true offering - 'from the animal', meaning to offer to G-d from the animal within him, to reduce his animalistic desires every day in food, drink, honor, jealousy, hate, or lust, and this is his personal offering that surpasses all others, offering his soul to G-d."

**Moreover**, Rabbi Shneur Zalman of Liadi in Likkutei Torah (Leviticus 4b) wrote that there are several levels within the animal soul.

**Some** people's animal soul is like 'cattle', indicating a naturally irritable and angry temperament that flares up similar to a fierce bull.

**Others'** animal souls are like 'sheep', indicating a calm nature but prone to keen desires, like sheep which are not aggressive but are decisively driven by their appetites.

**Hence** the Torah says: 'from the animals, from the cattle

and from the sheep you shall bring your offerings', meaning, whether one's animal soul is like 'cattle' or 'sheep', each person needs to offer his animalistic tendencies for the honor of G-d.

**From** these teachings, we learn that not all inclinations are the same, and what is not a challenge for one person may be a great and heavy trial for another. For example, there are people who are naturally prone to anger, and for them, overcoming their anger is an immense challenge. In contrast, there are those who are naturally calm, and for them, controlling anger is not a challenge at all. Similarly, someone with a strong desire for pleasure may find it extremely difficult to restrain themselves from inappropriate behaviors, whereas for someone else, this might not be a challenge at all. This is true for all types of inclinations and temptations.

**Therefore**, our sages taught (Ethics of the Fathers 2:4), "Do not judge your fellow until you have reached their place." In its simple interpretation, 'their place' refers to their physical environment and

circumstances, which might not be conducive to spirituality and modesty, requiring them to fight hard against their desires to avoid sinning. Certainly, their struggles and confrontations are much more difficult than those of someone who spends most of their day in a study hall surrounded by holy books. Thus, you must not harshly judge them, as you might not be in a better situation if you were in their place.

**However**, according to the deeper interpretation by our master, the Baal Shem Tov, 'their place' refers to their spiritual level and the nature of their animal soul, which are not the same for everyone. What is not a temptation for one person might be a great and intense trial for another. So, if you encounter someone whose actions are undesirable, you should not judge them harshly, as you might not be in a better situation if you were in 'their place', meaning if you had the same spiritual level and type of animal soul.

**This** is elaborated upon by the Alter Rebbe in the Tanya (Chapter 30):

**"This** is according to our sages' saying, 'Do not judge your fellow until you have reached their place.' Their place causes them to sin, as their livelihood requires them to be in the marketplace all day, and their eyes see all the temptations, and the eye sees, and the heart covets, and their inclination burns like a heated oven, as is written in Hosea: 'It burns like a flame of fire' (Hosea 7:6). This is not the case for someone who spends less time in the marketplace and most of their day at home. And even if they are in the marketplace all day, they might not be naturally so passionate, as not every person has the same inclination."

**One** must view fellow Jews positively and not awaken divine accusations against them. Remember that G-d loves the people of Israel in every state they are in and takes great pleasure in their good deeds, and whoever mentions their sins causes great sorrow and pain to G-d.

**The** truth is that only outwardly do the people of Israel sometimes appear not so good, but inwardly

they are precious and pure souls. A Jew is like a diamond, and a diamond remains a diamond in any condition, even if it is submerged in mud and covered in dirt.

**We** need to be sure to have the correct outlook on the people of Israel. We must understand that every Jew is a child to G-d, and if they behave improperly, it is only because they were not taught better. Therefore, we should judge them favorably, since we may have behaved the same if we were raised in their home or school.

### **Hardships Cause Refinement**

**After** learning that not all inclinations are equal, and every Jew has a different type of inclination, we can continue...

**When** the time comes for a soul to descend to this world, G-d calls upon it and says: "Your time has come to descend below, and to be clothed in a body and animal soul."

**The** soul descends reluctantly and becomes clothed in a body...

**We** often encounter Jews of all ages. To the naked eye, we see a person, but if we would've

**A** Jew is pure, but they need to be shown the right way. If you speak kindly to them and draw them closer with pleasant ways, they will slowly correct their ways and return in complete repentance, bringing their spouse and precious children closer as well. Your reward for this in heaven will be immense, as it is said: "If you bring out the precious from the vile, you shall be as My mouth" (Jeremiah 15:19), and our sages explained (Bava Metzia 85b): "Even if G-d decrees a decree, it will be annulled for your sake."

had spiritual vision, we would see that underneath this facade, there is a battle raging.

**Under** this cover there lies a frightening battlefield, and fire blazes and thick smoke rises from it...

**On** one side stands the divine soul, with its sole desire and intent to merit and stand before G-d, as it did in its faithfulness with Him before descending into the world. On the other side stands the animal soul and the evil inclination,

## Parshat Tetzaveh - Two Types of Refinement

yearning to pursue sins and materialistic things. This constant battle envelops the entire existence of a person, affecting their thoughts, emotions, and innermost heart. It's an endless struggle that unfolds over the gray realities of day-to-day life and in private chambers.

**This** battle occurs in every Jew, as each one possesses two souls.

**This** struggle is of great benefit for the divine soul because it is only through this struggle that it can reveal the hidden and sublime powers within it.

### Two Types of Refinement

**The** thoughts of a Jew are like a turbulent sea. The constant clash between the divine and animal souls creates whirlpools and frothy trails. In this struggle, the Jew is meant to strengthen the divine soul over the animal soul.

**A** Jew must be focused, identifying the fleeting thoughts in their mind. If these thoughts are opposed to the spirit of the Torah, one must pause for a moment and remind themselves of the Torah's expectations of them.

**When** a Jew acts in this way, they suddenly discover how they are becoming refined. They realize that all their thoughts are part of a process of refinement. And when they manage to explain

to themselves what G-d's will is, they refine these thoughts and repel the evil from within them.

**These** refinements shape them, coalescing into a wisdom of life, an inner wisdom, a wisdom they can translate into words and sentences. And through this refinement, the hidden powers of the soul are revealed.

**For** this divine service, there is no need to wait until an older age; one can feel the results soon after the refinement process.

**Every** Jew feels a light in their soul when a divine spark is refined. A sense of relaxation and spiritual calmness descends upon them, somewhat reminiscent of the holy slumber that fell upon



Parshat Tetzaveh - The Advantage of "Crushed for the Luminary"

Abraham.<sup>12</sup> Sometimes this spiritual illumination is greater than the capacity of their soul, and they burst into tears. Blessed is one who has tasted these sweet tears.

**This** is a great virtue for a Torah observant Jew to be aware of the work of refinements and know how to properly explain the Torah's view of life to themselves.

**However**, there are those who, when assaulted by improper thoughts and inner struggles, simply choose to escape. Instead of refining themselves, they 'drown' themselves in cigarettes and strong drink, addiction to phones, and other forms of escapism.

**The** divine soul within them then weeps and laments, "In heaven, I experienced the divine and infinite bliss, and G-d sent

me to earth to merit even more illumination. But instead, I walk in darkness and obscurity."

**Here** we must pause for a moment to clarify:

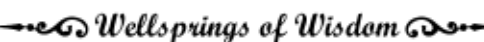
**G-d** has determined a unique path of refinement for each Jew, a path they must traverse. We do not understand why one Jew is born into a family that observes Torah and commandments while another is not, or why one Jew grows up in a holy environment while their peers do not.

**But** from the moment a person becomes aware of their spiritual duties and obligations, it is incumbent upon them to seize this time to study Torah, perform the commandments, and love every Jew truly.

**The Advantage of "Crushed for the Luminary"**

**Reuven** held the Chumash in his hand and contemplated the verse: "And you shall command

the children of Israel, and they shall bring you pure olive oil crushed for the luminary, to



12. As in the verse "And when the sun was descending, a deep slumber fell upon Abram..." (Genesis 15:12).

keep the lamp burning constantly"  
(Exodus 27:20).

**Below** the verse appeared the commentary of the saintly Lubavitcher Rebbe:<sup>13</sup>

**‘When** the divine soul descends and is clothed in the body, the process of crushing begins. The constant struggle

with the body and the animal soul crushes the divine soul.

**But** in the end, the soul merits to attain the 'luminary,' to achieve a new closeness to the Creator, bonding with 'the luminary' itself.'

**Reuven** breathed a sigh of relief: "Thank G-d, the lesson for Thursday is ready."



## Summary and Practical Applications

**A.** Every couple in the people of Israel is commanded to build a private sanctuary - a home where the Divine Presence will dwell. And it is impossible to build a proper and loving home without compliments, encouragement, and kind words. Despite the fact that it may be difficult for some, the advice for this is the power of visualization. The understanding in the mind and the emotions in the heart are very abstract, and to 'bring them down' into the world of action, we need the power of visualization.

**Therefore**, if a person wants to translate the appreciation in their mind and heart into good words, they need to deeply contemplate everything their spouse does for them. With the power of deep understanding, this visualization can help one translate their feelings into words.

**B.** At the beginning of creation, G-d created the souls of Israel and placed them in a special place. Before descending to this world, the soul stood before G-d and enjoyed the radiance of the Divine

Presence. Before the soul descended to this earthly world, it stood in devotion with love and awe. Then, when the time came, G-d took the soul from the Garden of Eden and brought it down to this world, so that it may serve Him.

**C.** The entire purpose of the descent into this world is 'a descent for the sake of an ascent'. When the souls are in Heaven, they are in a state of 'standing still', whereas when they descend to Earth, they enter a new state, 'a state of motion'.

**D.** Every Jewish soul is a part of G-d from above, and thus possesses in its essence powerful and infinite forces. While it was in Heaven, these forces were hidden and concealed within it, and it was not aware of them at all. Therefore, G-d sends the soul to Earth so that it can reveal these hidden and latent forces within it. Consequently, when it does reveal them, it ascends. It follows then that this descent is for the purpose of ascent.

**E.** A person's task in this world is to sacrifice from themselves. To

conquer their physical desires for the sake of G-d, to reduce their animalistic desires daily in eating, drinking, honor, jealousy, and the like. This is their personal sacrifice, and it is superior to all other sacrifices, since one offers their very soul to G-d. This is especially the case with a person who 'sacrifices' their negative traits and controls their emotions.

**F.** After understanding that every Jew, has come into this world to struggle against the evil inclination and to sacrifice the evil inclination, we are obligated to look at every Jew with a favorable eye. After all, they too are in their own struggle, and we can never judge them until we are in their particular situation.

**Shabbat Shalom !**





bs"d

# Zecher L'Machatzit HaShekel

For the dissemination of the Torah of  
Rabbi Yoram Abergel of blessed memory



Take part in spreading Torah!



WhatsApp +1 (954) 800-6526

WhatsApp +972-54-867-3086

Donors names will entered to  
**Rabbi Yisrael Abargel Shlita**  
for blessing



It is also possible to give Matanot La'evyonim, which will be  
distributed on Purim day by Rabbi Abargel Shlita

# Tikún Shobabim Y Tikún Hayesod

**Todos los viernes de la temporada de los Shobabim  
A las 5:00 am**

En el Bet Midrash Hameir Laaretz, Hakatzir 666 Netivot.  
Para participar en el Tikún que se llevará a cabo por el

**Rab Israel Abergel, shelita**

Con un **donativo de ₪180** para la difusión de la Torá en el  
mundo y las enseñanzas de **Rab Yoram Mijael Abergel, ztl.**

Que el mérito de toda la gente los proteja a ustedes y a sus familiares

Para entregar nombres:

**+972-8-37-40-200**



[www.hameir-laarets.org.il](http://www.hameir-laarets.org.il)  
**+972-8-37-40-200**





# Spreading Torah Around The World

- Israel
- Ontario
- Montreal
- Milan
- São Paulo
- Salford
- Cozumel
- Barcelona
- Enterp
- Kingston
- Toronto
- Paris
- Buenos Aires
- Amsterdam
- Thailand
- Texas
- Florida
- California
- Kansas
- Colorado
- South Carolina
- Utah
- Illinois
- Arizona
- Georgia
- New York
- Maryland
- New Jersey
- Pennsylvania
- Guatemala  
and more...



to join, dial: +1 (954) 800-6526



**Free distribution**

Preserve publication sanctity by use of Genizah

**Shabbat Times Tetzaveh**

15<sup>th</sup> of Adar I, 5784



City	Candle Lighting	Shabbat Ends	Rabbeinu Tam
New York	5:22 pm	6:22 pm	6:53 pm
Miami	6:01 pm	6:54 pm	7:31 pm
Los Angeles	5:26 pm	6:23 pm	6:57 pm
Montreal	5:14 pm	6:18 pm	6:46 pm
Toronto	5:40 pm	6:42 pm	7:11 pm
London	5:11 pm	6:21 pm	6:43 pm
Jerusalem	5:16 pm	6:07 pm	6:46 pm
Tel Aviv	5:13 pm	5:04 pm	6:42 pm
Haifa	5:11 pm	6:02 pm	6:40 pm
Be'er Sheva	5:14 pm	6:04 pm	6:42 pm

**Pathways to the Heart**

*From the Words of*

**HaRav Yoram Abargel zt"l**

*One should do all they can to permeate their home with fear of Heaven from day one. It is specifically in the merit of the pure breath of children reciting Torah, that G-d annuls evil decrees from above the Jewish people.*

*This is hinted to in the verse "a soft voice breaks a hardened bone" (Proverbs 25). The words 'breaks a hardened bone' תִּשְׁבֵּר גִּרְסֵי, is acronym for תינוקות של בית רבן גוירות 'רעות מבטלים 'the children of the house of Torah study annul evil decrees'. Meaning that the soft and pure words of small children who recite and utter words of Torah, remove evil decrees from above the Jewish people.*



**Become a Partner!**

For Donations:

American Friends of Netivot Inc  
Signature Bank

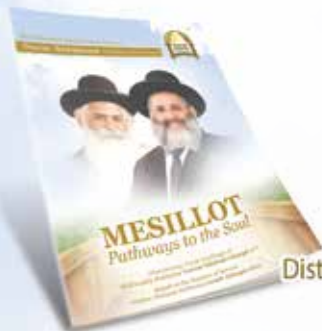
Account # 1504470357

261 Madison Avenue New York, NY 10016

Routing # 026013576

Or Visit: [Hameir-Laarets.org.il/Donate](http://Hameir-Laarets.org.il/Donate)

RECOGNIZED BY THE IRS AS A 501(C)(3)  
TAX DEDUCTIBLE ORGANIZATION



**Do You Enjoy Mesilot?**

Distribute Pathways to the Soul in Your Synagogue!

**Receive Mesilot Weekly Anywhere Worldwide!**

- Free of Charge -

Join Now!



Ask The Rabbi!



**Media**

[hameir-laarets.org.il/en](http://hameir-laarets.org.il/en)

Hameir Laarets

(954) 800-6526

054-870-8737

[en@h-l.org.il](mailto:en@h-l.org.il)



**Français**

joindre :



**Русский**

присоединиться:



**English**

to join:



**Español**

Para unirse:



**עברית**

להתווספות:

